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Christian unity demonstrated



Rev. Dr Alan Cole giving a Bible study at the Katoomba Christian Convention, N.S.W.

MANY THOUSANDS of Christians of all denominations all over Australia join together from Boxing Day to Australia Day (January 26) each year demonstrating their unity as believers in Christ. The 1969-1970 period was no exception.

Christian conventions were held in every capital city, Darwin and in cities and towns throughout the land. The large numbers who attended found rich spiritual refreshment and expressed their unity in the fellowship of Bible study, prayer, worship, giving and the offering of many lives for full-time missionary service.

In Queensland, heavily booked house-parties were reported at the Mount Tambourine Victorian Life Convention from December 26 to January 1. Archdeacon John Reid of Sydney led the Bible studies and other speakers were Dr John Renshaw, Rev. Neville Anderen and Rev. Reg. Platt.

The Katoomba Convention in N.S.W. reported large attendances, though these are now not as great as at Easter. Dr. John Hunter was the visiting speaker and Dr. Alan Cole gave the Bible studies. Archdeacon Alan Begbie was chairman.

YOUTH

The Belgrave Heights Convention in Victoria was also not as well-attended as at Easter but over 1700 attended on the Sunday. Among the speakers were J. Oswald Sanders, Dr. Cameron Townsend, founder of Wycliffe Bible Translators and Rev. David Hewetson. The Mt. Breckan Convention in South Australia drew large numbers at all its sessions and Rev. Graham Miller led the Bible Studies. Tasmania, Eastern Australia and Darwin also had largely attended conventions.

The popular beach resort of Manly, N.S.W., has held its

Australia Day Convention for 18 years in St. Matthew's Church on the famous Corso. The speaker at all sessions this year is Rev. Geoff. Bingham, principal of the Adelaide Bible Institute. This too is a convention for the deepening of the spiritual life.

Christian youth in their thousands gave their time and leadership over the same holiday season in the 115 Scripture Union Beach Missions at camping resorts in all six States and at 24 resorts in New Guinea.

It is estimated that over 3,000 young people were in the beach mission teams, witnessing each day on the beaches and camp sites to children, teenagers and adults.

At Evans Head in northern N.S.W., a team of 70 young people had 500 children, 140 teenagers and many parents coming each day. This kind of wit-

ness was repeated all over our coastal resorts.

The Church Missionary Society reports very large attendances at its Summer Schools held in most States throughout January. Rev. Festo Kivengere from Tanzania spoke at Burleigh Heads, Q., Katoomba, N.S.W., Victor Harbour, S.A. and in Victoria. Bishop Neville Langford-Smith of Nakuru, Kenya, visited some of them.

The C.M.S. League of Youth in W.A. held a camp at Kalamunda December 26-January 2 for young people between 15 and 30 years of age. Rev. Harry Scott-Simmons, a former C.M.S. missionary in India and now chaplain of Malvern Grammar School, Melbourne, was the main speaker.

In some States, particularly Victoria and N.S.W., C.M.S. Summer Schools have drawn many members of other denominations because of their strong biblical emphasis.

National conference for Evangelicals

A NATIONAL congress of Evangelical Anglicans in Australia is to be held in or near Melbourne from 23 to 28 August, 1971.

This was announced in a statement issued by the Archbishop of Sydney, the Most Rev. M. L. Loane, who is also President of the Evangelical Fellowship in the Anglican Communion.

The Rev. Michael Green, Principal of London College of Divinity, will give the morning Bible Studies at the Congress. Papers to be presented will discuss the Ministry, Christian Morality, Patterns of Worship, The Cities and Human Need, The Authentic Gospel, Ecumenism, Missions and the Holy Spirit. A Congress Executive, under the chairmanship of Dr. Leon Morris, of Melbourne, has been formed with working committees in Sydney, Adelaide, and Melbourne. The Congress Secretary is the Rev. G. A.

Pearson, of Melbourne.

Mr Pearson said: "Membership of the Congress will be open to Anglicans of evangelical persuasion from all States enrolling through their State Fellowship committees. All will be in full time residence, and no limit has been placed on numbers at this stage. It is hoped that a congregation will sponsor at least two delegates, and that other individuals will apply also. Observers will be invited from fraternal evangelical bodies, Anglican groups, the Churches, and the Press.

"The Congress will meet under the patronage of Sir Edmund Herring, Chancellor of Melbourne Diocese; the Most Rev. M. L. Loane, Archbishop of Sydney, and the Most Rev. Frank Wood, Archbishop of Melbourne.

Further information can be obtained from the Rev. G. A. Pearson, 1 Docker St, Richmond, Victoria, 3121.

New Guinea church must change

AN ENGLISH clergyman who has been visiting the diocese of Papua-New Guinea for three months wants to see the church there making bigger and more comprehensive changes than it is doing at present.

He would also like to see the different churches in the Territory working more closely together.

Rev. John Kirkham, who is chaplain to the Bishop of Norwich, has been visiting the Territory to see how the link which has been formed by the two dioceses can best be forged by mutual assistance.

Mr Kirkham said just before leaving for England that he had been very impressed with the life of the church and with the way in which it was trying to make changes. But he would like to see it doing more.

For instance, he thought the church services should use the local culture and ideas more. He also thought that more Papuans and New Guineans should be trained to take responsibility in the church.

He thought, too, that there was a need for the indigenous clergy to receive better theological training and for the laity to be more deeply instructed in the faith so that they could keep pace with increasing education and combat the atheisms and agnosticism being introduced by Western civilisation.

Mr Kirkham said he had also been impressed with the spirit of unity among the different churches, but he would like to see them co-operate even more closely, especially in such fields as theological training, administration and capital investment.

**Th.L. results
on page 2.**

**Th.C. results
on page 6.**

Armidale to South Yarra

DEAN EVAN WILLIAM WETHERELL leaves St. Peter's Cathedral, Armidale, on 30th January to become vicar of one of Melbourne's leading parishes, Christ Church, South Yarra. He has been Dean of Armidale since 1960 and is 57 years old.



Dean Wetherell.

He was born in Rockhampton and educated at "Churchie" in Brisbane and the University of Queensland of which he is a master of arts. He trained for the ministry at St. Francis' College and after 10 years (1941-51) at his old school as chaplain and then vice-principal, he became rector of St. Andrew's, South Brisbane, a large downtown church which formerly had evangelical and C.M.S. associations. He left Brisbane in 1960 to go to Armidale.

He is married with two sons and a daughter and his recreations are listed as golf, music and tennis.

AS TELEVISION VIEWERS SAW IT

Television viewers on Sunday December 28, at 11 a.m. saw something that is all too rare these days, the service of Morning Prayer. It came from St. Paul's, Wentworthville, N.S.W., a parish on the edge of Parramatta and which is one of the large post-war residential suburbs.

The parish church was built in 1963 and seats 300 people. The rector, Rev. Alan C. Nicholls, said that his aim is to make the services enjoyable and that his congregations particular-

ly like singing. This came out clearly in the televised service. The type of hymns and music used was chosen because this was an evangelistic type of service. Not all services at St. Paul's are the same as this one.

The 1662 Prayer Book Morning Prayer was used, without modernising the language and the only deviation from it was the invitation to members of the congregation to offer extempore prayer. This is customary at St. Paul's and during the televised service, a man and a woman

quite naturally offered prayer and the camera focused on each of them.

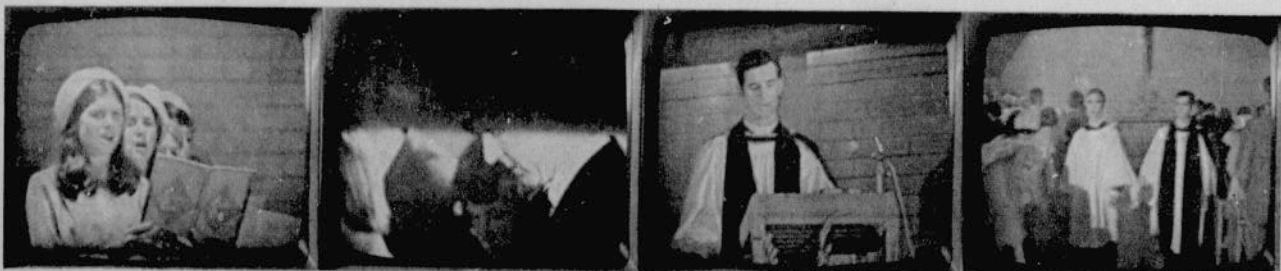
Not all viewers would agree with extempore prayer in a liturgical service and so we ask our readers to write in and let us know their reactions.

Since the service was televised, Mr Nicholls told the Record that he has received 20 letters and 18 phone calls from appreciative viewers. Some were influenced by his evangelistic sermon on 1 Peter 1:3-5.

These asked how they could

become Christians and Mr Nicholls has followed up these inquiries by letter and has linked them to a Bible study course produced in the parish for just such a purpose.

The scenes from the televised service show (L. to R.) Some of the mixed choir in pale green gowns and matching berets; a member of the congregation offers prayer; Mr Nicholls preaching and Mr Dale Appleby and the rector moving to the door after the service.



Australian College of Theology

AT THE TIME of going to press, the following results of the 1969 examinations were available:

THSCHOL (Scholar in Theology)

SECOND CLASS:

Craft, Nickless Hugh, Ely; Davey, Garry Richard, B.A., Melbourne; Edwards, Mostyn George, B.D., Th.L., Perth; Holbeck, James Evans, B.D., Brisbane.

PASS:

Gelding, John Edward, Th.L., Adelaide; Hobby, Ronald Joseph, Th.L., Perth; Lacy, Norman Henry, Th.L., Melbourne; Nichols, Anthony Howard, B.A., B.D., Th.L., Moore Coll., Sydney; Peterson, David Gilbert, B.A., B.D., Th.L., Sydney; Rutherford, Graeme Stanley, Th.L., Bendigo; Were, John Owen, M.A., Th.L., O.B.E., Melbourne.

PASS in single subjects:

OLD TESTAMENT:

Campbell, Donald K., Brisbane; Clerke, Christopher J., Moore, Sydney; Cox, Hugh T., Moore, Sydney; Davies, John E., Moore, Sydney; Giles, Kevin N., Moore, Sydney; Gordon, Allan R., Moore, Sydney; Halls,

Thomas J., Moore, Sydney; Hewitson, John K., St. Michael, Unat.; Johnson, Brian K., Sydney; Jones, Ellis P., St. Michael, Unat.; McKinney, Ronald R., Armidale; Piper, Reginald J., Sydney; Richards, Gregory N., St. Michael, Bathurst.

NEW TESTAMENT:

Barracough, Raymond G., Moore, Sydney; Boan, David T., Melbourne; Clerke, Christopher J., Moore, Sydney; Dein, Terrence K., Moore, Sydney; Duncan, Leslie J., St. Francis, Brisbane; Fry, Lionel D., Newcastle; Gardner, Glenn S., Moore, Sydney; Halls, Thomas J., Moore, Sydney; Jensen, Peter F., Moore, Sydney; Jorgensen, Drew R., Moore, Sydney; Mason, John G., Moore, Sydney; Ramsay, James, Moore, Sydney; Winter, Bruce W., Moore, Sydney.

DOG MATICS:

Carter, Brian A., Willochra; Hughes, Peter J., Trinity, Melbourne; Walker, Geoffrey J. A., Melbourne.

PHILOSOPHICAL THEOLOGY:

Clarke, Alan C., Melbourne; van Emmerik, Johannes A., Maseno.

MORAL THEOLOGY: Derrett, Jack, Sydney; Hughes, Peter J., Trinity, Melbourne; Ntirikka, Francis, St. Philip, Cent. Tanganyika; Tisdall, Geoffrey M., Trinity, Melbourne.

CHURCH HISTORY:

Barracough, Raymond G., Moore, Sydney; Bennett, Michael, Adelaide; Bevis, Barry J., Sydney; Cox, Hugh T., Moore, Sydney; Jensen, Peter F., Moore, Sydney; Skillicorn, Walter S., Sydney; Stegemann, William C., St. Francis, Brisbane; Thurely, Graham D., Tasmania.

COMP. STUDY OF LIVING FAITHS:

Duncan, Leslie J., St. Francis, Brisbane; Dundon, Colin G., Ridley, Unat.; Gordon, Allan R., Moore, Sydney.

HEBREW:

Simpson, Graham McG., Moore, Sydney.

Th.L. (Licentiate in Theology) (In order of merit)

FIRST CLASS: Jensen, Phillip David, Moore, Sydney; Johnstone, John Howard Lindsay, B.A., Moore, Sydney; Buckland, Ronald Thomas, B.A., Moore, Sydney.

SECOND CLASS:

Nixon, Neville Douglas, St. Michael, Brisbane; Beiers, John Leonard, B.E., Ph.D., St. Francis, Brisbane; Hill, Michael, Moore, Armidale; Cardew, Verney Clare, Deac, Hse., Sydney; Humphrey, Howard Jack (last two equal), Ridley, Melbourne; Ballantine-Jones, Bruce Albert, Moore, Sydney; Barte, Donald, St. Francis, Nth. Qld.; Bleby, Martin Edward, B.A., St. Barnabas, Adelaide; Haste, James Victor William, St. Michael, New Guinea; Dudding, Barry John, Moore, Unat.; Jarrett, Arline Narelle, Moore, Sydney; McInnes, Olive Helen, Deac, Hse., Sydney; Doran, Donald Mackay, St. Mark, Unat.; Green, Capt. Herbert William, S.A. Moore, Unat.; Worthington, Bruce William, St. Francis, Rockhampton; Beattie, Ronald Charles, St. Columb., Carpentaria; Adam, Peter James, Ridley, Melbourne; Cowan, Hugh Donald, Armidale; Howell, Deryck King, Moore, Sydney; Johnstone, Ian Douglas, St. John, Bathurst; Daugaard, Peter William, Moore, Sydney; Barrett, Stephen, Graham, Moore, Sydney; Williams, Hugh Bowen, B.Sc., Ph.D., Ridley, Unat.

PASS:

Heath, Judith Frances, Sydney; Robin, Mavis Elizabeth, G.B.R.E., Melbourne; MacRobb, Graeme Lindsay, Gippsland; Jackson, Patrick Neville, St. Francis, Brisbane; Strickland, Francis Evelyn, Petterson, G.B.R.E., Melbourne; Butler, John Albert, Moore, Sydney; Cartwright, Helen Ruth, Deac, Hse., Sydney; Robinson, Denis Paul, Moore, Unat.; Shields, Christopher Myers, Christopher John, St. Michael, S.S.M.; Luscombe, Robert Keith, Moore, Sydney; Greatwich, George Moseley, Wollaston, Perth; McEwin, Robert Gavin Keith, Moore, Unat.; Moar, Marian Dalys, Moore, Sydney; Crooks, Ian Barry, St. John, Riverina; Ellem, Kevin George, Grafton; Henderson, James Eliot, Unat.; Taplin, Stewart Tennant Eaton, Ridley, Melbourne; Pierce, Melissa, Wollaston, Perth; Jolly, Dahlis Robin, Moore, Sydney; Green, Thomas George, Ridley, Ballarat; Miller, Alan Richard, Sydney; Hamaty, Michael Llewellyn, Moore, Sydney; Chin, Simon, G.B.R.E., Sabah; Saileni, Jackson H., St. Philip, Morogoro, Kongwa.

THE HEY SHARP Prizeman for 1969 is Phillip David JENSEN, Moore College, Sydney.

The John Forster Memorial Prizeman for 1969 are: Arline Narelle Jarrett, Moore College, Sydney; John Howard L. Johnstone, Moore College, Sydney; equal, Martin Edward Bleby, St. Barnabas, Adelaide — proxime accessit.

PASS in one PART

1 Allen, K. P., Moore, Armidale; 1 Balzer, C. D., Moore,

EDITORIAL

Christians and culture

SWIFTLY RISING educational standards in the Australian community has caused a widespread interest in the arts and a commensurate decline in the hitherto strong anti-intellectual spirit of Australians. There are still too many Christians who ignore this trend, but they do so at the peril of both their spiritual and intellectual integrity.

The Bible tells us that God "giveth us all things richly to enjoy" and this brings home the truth that all the creative works of man are to His praise, whether men are aware of it or not. It is inescapable that all true art can enrich man both spiritually and morally. Christians cannot escape its implications simply because some art is debased and immoral any more than they can give up their faith because the faith of some is false.

J. Gresham Machen pointed out as long ago as 1912 that the problem of the Christian's attitude to culture may be settled in only one of three ways. Many today suggest that Christianity is subordinate to culture because it is the product of human culture. They deny the supernatural and demythologise the gospel. Since we have no real revelation from God, the gospel is deprived of real authority.

Some call themselves Christians who subscribe to such an attitude. But at the opposite extreme we have sincere Christians who are so intent on giving Christianity pre-eminence that they allow no place at all for culture. Culture is "of this world" and is evil or at least indifferent. They ignore, in their enthusiasm, the biblical emphasis that all gifts are of God.

We cannot live independently of man's intellectual achievements, even if we wanted to. Every moment of our waking life we use the products of man's skills and we should do so thankfully, while acknowledging His greatest gift, our salvation through Jesus Christ.

Some attempt to justify their unwillingness to appreciate the arts by saying that they are pursuing man's highest good by a complete dedication to the purposes of the gospel. Is not this a denial of important aspects of the truth? "He that doeth truth cometh to the light" is one gospel truth which is as valid culturally as it is theologically. If we do not strive to enjoy the best in our culture, our minds will certainly be exercised by something less than noble and good.

We should bear in mind St. Paul's precept: " whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report; if there be any virtue . . . any praise, think on these things."

Some Christians feel ill at ease when faced with artistic excellence in music, drama, painting, architecture or any other field. They feel at home with the inferior. This is a fault which can be remedied. Indeed, a complete Christian should earnestly seek to remedy it. He should be at home with the best of our God-given cultural heritage just as he should be at home with the best of Christians.

The third attitude to culture must be ours. We cannot afford to be indifferent to the achievements of the arts and the sciences. We must cultivate them with all the instincts of the strongest humanist, but at the same time consecrate them to the service of Christ.

There are deep pleasures to be experienced in the search for knowledge and the appreciation of the beautiful and these pleasures must be enjoyed by the believer as gifts from God. Failure to do so is to live less than a full Christian life. Jonath Edwards summed it up: "It is because of who and what God is, it is because of the beauty and truth manifest in his Son, it is because of the perfection of his redeeming work, that evangelicals can never be content with the mediocre in aesthetics. Here, as in all else, the call is to the unremitting pursuit of excellence to the glory of the God of all truth."

Unat.; 1 Barnes, D. B., St. Barnabas, Adelaide; 1 Bravery, Sydney; 1 Nolland, J. L., Moore, L. R., Moore, Sydney; 1 Chapple, A. L., Moore, Unat.; 1 Eastway, D. E., Moore, Sydney; 1 Finlayson, B., Moore, Sydney; 1 Gibson, B. K., Moore, Unat.; 1 Hai Nguyen Van, Moore, Unat.; 11 Hamilton, A. E., Moore, Sydney; 11 Higginson, E. H. M., Moore, Unat.; 1 Jobbins, B. A., Moore, Sydney; 1 Johnstone, Catherine M., Deac, Hse., Sydney; 1 Lowe, J. M. C., Moore, Sydney; 1 Mulready, D. G., Moore, Sydney;

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EVANGELICAL VIEWPOINTS

Holy Communion

ONE NIGHT, a long time ago, a group of men met with their leader to share a religious meal. The meal followed its ancient ritual, each item of food being used to recall the succeeding stages of the story as it unfolded. By this they remembered . . . they remembered their bondage in Egypt; God's mercy in sending Moses to rescue them; the haste with which they fled; the mighty deliverance God wrought when the sea was parted; the blessing of a new home in the promised land.

The roasted lamb was "God's mercy"; the unleavened bread was "their haste"; the cup of wine was "their new blessing." As they relived the story, they knew themselves to be liberated, they knew themselves to be blessed, God's promises belonged to them in their own generation and their own circumstances.

But that night was different, for tomorrow their leader was to die, and he was Jesus the Messiah, and his death was to redeem all mankind from sin and open for them a new experience of God's blessing. So Jesus took bread, gave thanks to God, broke it and said "Take, eat. This is my body which is given for you. Do this in memory of me." In the same way, he took the cup after supper and said "Drink of it, all of you. This is my blood of the new

covenant which is poured out for many for the forgiveness of sins. Whenever you drink it, do it in memory of me. I tell you I shall never again drink this wine until the day I drink the new wine with you in my Father's Kingdom."

The meal, the bread, the wine, would henceforth have new meanings. And as the remembrance of redemption from Egypt gave place to remembrance of redemption from sin; so the meal around the "Lord's table" would one day give place to the feast in the heavenly Kingdom.

Rev. David Crawford has been rector of St. Mark's, Malabar, N.S.W. since 1965.



Rev. David H. Crawford

as they are received "rightly, worthily, and with faith." (Article 28).

The faithful gather at the Lord's table to remember, to participate, and to look forward. They go out, forgiven and strengthened, to serve their Lord in the world.

More than remember. For like the Jews in their Passover, Christians enter into the experience of what they remember. The bread and wine are the body and blood of Jesus given to redeem them and strengthen their life for God—as the bread and wine of Passover are the escape from bondage in Egypt and the blessing of Canaan. When Christians eat and drink they "participate in the body and blood of Christ." (1 Cor. 10:16) They know themselves to be liberated; to be blessed and strengthened in their own generation and their own circumstances.

Is this true for everyone? Of course not. The Passover ritual says "In every generation one ought to regard himself as though he had personally come out of Egypt." Yet only by an act of faith can any Jew know that. So only by an act of faith can any Christian know that by the body and blood of Jesus Christ given on the cross, his sins are forgiven and the power of God is freely available to him. As we eat the bread and drink the wine, faith believes that Jesus' body was "given for me," that Jesus' blood was "poured out for the forgiveness of my sins." So that the bread and wine are "not only tokens . . . but effectual signs of grace, by which God works invisibly in us, and not only quickens, but also strengthens and confirms our faith in him"; (Article 25) so long

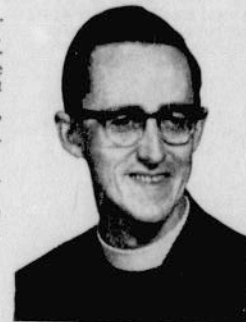
Blue skies for Q'land conventions

BRISK MOUNTAIN air sparkled throughout the Southern Queensland Mt. Tambourine "Kesswick" Victorious Life Convention. Most house-parties were well booked for the duration from Boxing Day to New Year's Day.

The changing pattern of missionary strategy was outlined on missionary days. Two of the three missionary speakers referred to the new-type ethnic missionary outreach within Western communities, such as the Indians in the U.K. and to New Australians in our own cities.

Bible lecturers were Archdeacon John Reid from Sydney, Dr. John Renshaw of King's College, Brisbane and Rev. Neville Anderson of the N.S.W. Baptist College.

Greetings from the "daughter" convention at Townsville reported rapid growth and outreach. Rev. Reg. Platt, C.M.S. Secretary for Queensland and Northern N.S.W. said that the 1970 Mt. Tambourine Convention will be a "certain-raiser" for the combined C.M.S. Summer Schools to be held at Katoomba, N.S.W. in January, 1971, when Rev. John Stott will be the speaker.



Dr. John Renshaw

The supernatural

"BUT PERHAPS the greatest gift to posterity is that we have released our children from the fear of the supernatural. The concept of God is still available for those who need it—those who do not, have no longer to be ashamed and no longer to be afraid."

This quote is the last paragraph of Alan Isaacs, Ph.D., "The Survival of God in the Scientific Age."

Isaacs apparently uses "fear" with modern overtones of meaning rather than the "reverent respect" of religious vocabulary. It suits his agnostic purpose, but he does not seem to realise that releasing our children from what he calls "fear of the supernatural" also means depriving them of the love of their eternal Maker and Redeemer. Our learned author is more at home probing the concept of God and what he calls its evolution than in humbly seeking the Lord while he may be found and calling upon Him while He is near. Of course he is quite at liberty to do this, but I feel that we would fail in our duty as "messengers, watchmen, and stewards of the Lord" if we let him and his ilk get away with it without taking a look at the result of their thinking.

Isaacs knows that "the supernatural has been a part of human mental equipment for hundreds of thousands of years" and concedes that "it may still be a useful hypothesis." But he says, "to appeal through prayer to a postulated controller of these forces and hazards is for some people the only alternative to succumbing to them."

"But can the concept of God maintain its credibility in the face of anger, cynicism, better education, and most important of all — can it survive in the age of science?" Again, Isaacs' distaste for the supernatural appears with the words, "The stultifying effect of supernatural authority derives ultimately from the process of revelation on which so much doctrine has to be based."

To Isaacs, "the problem of God is no longer purely theological. We now have to try to evaluate the idea of the supernatural in the context of our newly acquired understanding of the nature of living matter in general, and the human mind in particular. To do so there are three questions to answer: 1. From what has the human mind evolved? 2. How, and why, did it evolve in its present form? 3. Why did it produce the concept of God?"

To me these questions seem to give the game away as far as Isaacs is concerned. God is not

the eternal God, the source of life, the ground of being, the self-existent One who from beyond space and time spoke through his eternal Son in creation.

Rev. Bertram P. Wrightson, M.A., B.D., has been rector of Kellerberrin in the diocese of Perth, W.A., since 1967.



Rev. Bertram Wrightson

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Notes and Comments

CONVENTIONS

The Christian Convention movement in Australia is a most healthy manifestation of the ecumenical spirit. Christians gather for spiritual renewal, some are challenged with the claims of Christ and many young people first hear God's call to the mission field or to the full-time ministry.

At Belgrave Heights near Melbourne, the Convention site is a natural amphitheatre, and despite the large numbers attending, the feeling of togetherness is strong and communication between platform and people is excellent.

It is entirely different at Katoomba in N.S.W. where the Convention and the C.M.S. Summer School are held.

An imposing and unbroken barrier has been erected between platform and people. Speakers and officers are sitting on the platform but nobody in the audience can see them. Only the one addressing the audience is visible and only the top third of him.

It is a formidable barrier to good communication which organisers must have to grapple with in some way each year, yet nobody has been bold enough to ask the Convention Council to take it down. It separates and divides and it is our earnest hope that the Council will get rid of it before the Easter Convention.

It is a monstrosity which we would not tolerate in any church building or hall and certainly not in our public halls.

(See picture on page one).

PRAVER
How many people ask you to pray for them? How many people do you promise that you will remember them in prayer? If the answer to both questions is "none," probably you are not a Christian at all.

If the answer to either question is "yes," then you have a problem. How do you remember to intercede for them? Is your prayer support for them dependent entirely on your memory? If it is, it's a weak

reed to lean on and your prayer life may be quite impoverished.

Some people use a system of prayer cards for days of the week or month. Others prefer a compact prayer diary. Your prayers will be more broadly based, more specific in their coverage, will keep you in closer spiritual fellowship if you use some system. And whatever system you use, remember the publishing ministry of the ACR in prayer regularly.

"VERY SAD"

Commenting on the support of the Unevangelised Fields Mission in New Guinea by some Australian parishes, Bishop David Hand said that it is "very sad really." We agree that it is very sad that Anglicans should feel that they cannot support Anglican missions in the Territory and feel it so strongly, that they must support the interdenominational U.F.M. and even the missions of other denominations.

Something should be done to resolve this dilemma. Evangelicals have always been the strongest supporters of missionary work but they have always given to missionary bodies with whose objects and methods they have been in sympathy. As a result, considerable Anglican money has gone over the years to a large number of interdenominational missions. This trend will continue as long as the present situation remains unchanged.

Wycliffe Bible Translators, the Missionary Aviation Fellowship, the Leprosy Mission, O.M.F., B.E.M., N.E.B., W.E.C., S.U.M. B.M.M.F., are but a few of the societies which evangelicals respect and for whose work they give and pray. Of recent years, other societies like Underground Evangelism, World Vision, European Christian Mission have begun to receive considerable Anglican support by prayer, giving, interest and above all by offers of service.

With New Guinea moving to independence under Australian trusteeship, it is very sad that Anglican people and Anglican parishes in very large numbers feel unable to support Anglican missions there. It is even sadder that Anglicans in strategic positions in the Territory, including the administration and the University, have to find spiritual fellowship in other denominations.

Bishop David Hand speaks frankly, is wide awake to what goes on and is a warm and friendly Christian man. We are glad that he finds the existing

AN EPIPHANY-TIDE MESSAGE

Reaching people for Christ

"Go to wherever people are, and proclaim the good news to every one of them . . ."

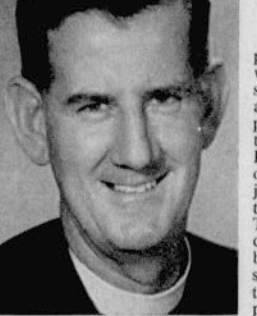
THIS FREE rendering of Mark 16:15 may not appear in the best translations, but it does at least focus the manifestation of Christ where it rightly belongs — on all people everywhere. To the Jew, such a focus was revolutionary, heretical. To us today, it is commonplace. Or is it? Are there not grounds for the suspicion that many of us tend to view this world-wide mission of the Church through eyes accustomed to seeing the world as a flat map marked by bright red splashes (the "Empire" — remember?) and the multi-coloured motley representing the great beyond? We forget that the truer concept is global, that here on earth there is no "home base" anywhere, safely pegged out forever as the undisputed territory of the colony of heaven.

"Go to wherever people are . . ." The mission is not to geographical areas but to people. Wherever people are, they are

to be told of the Saviour. The mission is global because the need is global. The rediscovery of this biblical concept is of supreme importance for the church's mission at the present time, if "mission" is to be rescued from being relegated to

diatribe society. They are, in the main, Gentiles, at the uttermost part of the earth. Does their respectability exempt them from our evangelistic concern? The answer, obviously, is No. Through a multitude of agencies — parish missions, lay evangelism and cottage gatherings many of them are being reached. But the fact remains that the popular image being projected today is that evangelism is primarily preoccupied with youth and the problem-ridden.

There is a similar kind of tendency towards a distorted image in the promotion of our overseas work also. This is inevitable, since so many of the countries where missionaries are at work are still developing. Even so, the mud hut, bone-in-the-nose image, even when supplemented with pictures of mission hospitals and schools, still leaves the impression that the primary concern of "mission" is with the socially underprivileged. One consequence is that those in our own churches who are not equipped to meet these needs are confirmed in their idea that mission is for others to engage in.



Rev. A. D. Deane

expression of a deep concern for the spiritual destiny of all men everywhere.

This concept suggests that one of the obvious marks of a true missionary concern will be a concern and involvement in the proclamation of the good news to those who are at our own doorstep. For Australia is part of the globe. Viewed from Palestine, where the Great Commission was first issued, we in the Great South Land are already at the ends of the earth. We know the language and the social customs. Why are we not speaking here? Why are we not manifesting Christ to our Gentile neighbours at the uttermost part of the earth where we already live?

That is one of the most searching questions facing the Australian Church today. Until the church diagnoses and treats the cause of its silence here, it will never produce heralds who will be vocal there.

DON'T BELIEVE

One of the root causes of our silence is theological. We don't really believe any more that people without Christ are without God and without hope, in terms of their ultimate spiritual destiny. Symptomatic of this is the lopsidedness of much of our evangelistic drive within our own society. The hippies, the drug addicts, the way-out folk, the socially maladjusted or deprived populace of our high-density housing areas — these are the focal points of interest and concern. And well they may be where the church's task of making men whole in the name of Christ is concerned. But what of respectable suburbia? There are more white collar workers, office secretaries, shop assistants, company executives and others, than "drop-outs" in our im-

OUR SILENCE

Another cause of our silence is personal and spiritual. So often we lack any real constraint to speak to others of the Saviour, and when we do, it is usually to people in distress, assuring them that there is a God who cares. But what of the Cross? What of forgiveness, redemption, and judgment to come? What of those who are not in distress? The truth is that we have lost our way. We have nothing to be excited about any more. We sing, "O for a thousand tongues to sing my great Redeemer's praise!" and then lapse into silence when we leave the church premises.

We lack true missionary motivation.

How can we remedy the situation, to recapture the vision of Christ as the light to all the Gentiles? Doubtless there will be many suggestions. Here are some:

Let the church's evangelistic agencies both for home and overseas seek and find a closer integration with each other and promote a global concept of mission which recognises that Australia is as much "overseas" as Africa, and that what really matters is where the Lord wants to dispose us, on the basis of a global need of mankind. Why could lay evangelism in Australia not be wedded to the Church Missionary Society, or both find expression in a new kind of structure, so that our young people cease to think of "settling down at home" rather than serving "over there"?

Within the church there is a need to face honestly the factors that make for complacency. Those who hold to the doctrine of baptismal regeneration, for example, must think again when the call to mission strikes no answering chord and multitudes who have been baptised show no concern for their own spiritual standing, or for others'.

Let us have done with superficiality. Less time and money invested in "pop" Christianity (if there is such a thing) and more, much more, applied to the study of the Scriptures and to the faith, will do much to awaken the world to its need and the church to its true mission.

"Go to wherever people are and proclaim the good news to every one of them." And in doing so, the primary question to which the church must address itself is not, How? but Why? Then love will find a way.

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Promote Xmas

As the sound of the last Christmas carol fades away, may I ask what is Christmas, this thing that "we" must put Christ back into?

Mum plays Santa Claus to the kids, then dresses and goes to church. Dad gets up later and gets drunk with a few mates. A row of Xmas cards stand on the mantelpiece, some with mangers on them.

Of course the enemy is commercialism and the cry of the persecuted Christian goes up — "the spirit of Christmas is being destroyed by commercialism." If only we were free from it, the argument goes, we would appreciate what Christmas really means.

But take away commercialism and mum still plays Santa and goes to church and dad still gets drunk with his mates and the Christ/X-mas cards still stand on the mantelpiece.

It seems that Christians have a vision of the nation rising at Christmas like ancient Israel, united under God. The fault apparently lies with a few mercenaries. There will be, there can be no national assertion of the spirit of Christmas unless we mean it in a debauched sense.

It is not our task to tell people to recapture the spirit of Christmas. It is our task to tell them they are not Christians. What is the point of the campaign to eliminate Christmas cards? At least Christ's name is not misused on an Xmas card.

Christmas is going to get bigger, glossier, and noisier every year. This, coupled with the need to teach the average Australian he is not a Christian by birth, leads me to advocate that we stop trying to save Christmas, the national Christian festival, and start promoting Xmas, the National Pagan Festival.

There would be poetic justice in such a move for Christmas originally was a pagan festival adopted by Christians in the fourth century; the Christmas tree was a pagan idea introduced from Germany; Santa Claus is a corruption of St. Nicholas, patron saint of children. The only real effect the Church has at Christmas is to cover society with a veneer of religion.

As such, the church is not only dishonestly using its position and imposing on society, it is presenting Christ in a wrong context.

I am merely advocating that Christmas assume in name what it is in fact, that is, a pagan festival, held in honour of nobody in particular. Hence Xmas. Help promote it.

Glenn Martin, Greenacre, N.S.W.

WHAT!
You mean to say C.M.S. BOOK-SHOP has been selling church robes all these years and I didn't know about it?
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Letters to the Editor

The stable

I am very anxious to know how the stable came into the Nativity story of our Lord.

I have heard this word repeated, as never before, this Christmas season, in TV and radio programs, in carols and hymns, and from the pulpits, that it gives the earnest belief that, well and truly, our Lord was born in a stable.

I turned to the Gospels and the whole Bible in search of the evidence, but failed to find any proof of this fact.

I even could not find a proof that he was born in a cave surrounded by all sorts of animals.

Well how did all these come into the picture?
Will any of your readers, be he a theologian, historian, or a research student help me by unfolding the mystery of the stable in the Nativity story? I will be most grateful.

—J. Gordon Bontagy, Mosman, N.S.W.

Compulsory health

Mr Hanson raises the question of the providence of God and the will of God in his letter 13/12/69.

If we accept the church's teaching that God has a purpose in suffering, then what is the will of God in such a Government venture as the compulsory chest X-ray campaign? What of the man who discovers he has tuberculosis before it is infectious and must have treatment? What of the person discovered with lung cancer who dies immediately he is subjected to an operation. It seems to me that this denies to men the right to make a moral decision of their own, that the State can use its citizens as "animals" in order to keep the community healthy, and that it manipulates the environment rather than allow that God, our Creator is sovereign over mankind.

What I wonder would be the reaction of a Muslim, a Hindu or a Buddhist country to such a law. Would it be less than Christian for our Government to allow our country to be used as a control centre for the World Health Organisation to combat the disease. Has it the right to expose its citizens to experimental procedures involving mortal or morbid risk (and they are both present under this Tuberculosis Act) in order to obtain control values? Would it be Christian to involve the normal individual and expose him to discomfort or danger for the good of the community as a whole without his consent? Would it be compatible with a humanist view to do these things?

It would seem to me that the day is fast approaching unless we awake from sleep that the Christian religion, the basis of our ethic in this country will be stolen away from us. We may even yet find that the blood of the martyrs is the seed of the church, for whether we like it or not, the Christian has to choose whom he shall obey.

—W. Terry, Hawthorne, Q.

Australia '69

In an editorial you expressed the thought that though many evangelicals will wish to experiment with "Australia '69," many more will feel they cannot because of the petition for the departed.

May I say that while I share your concern for the purity of any experimental liturgy, I do hope that my evangelical brethren will notice that this petition is optional, and that in preparing their congregations for the use of Australia '69, they will seize the excellent opportunity of explaining why they do not intend to use this option.

To withdraw from experiment for such a reason seems to needlessly deprive the whole Australian Church of the contribution of evangelicals—a contribution which many Anglo-Catholics believe we are able to make.

I can only say how glad I am that we have something so much better than English Series

Healing

Mr Hobson's letter is a sincere attempt to interpret scripture as a basis for miraculous healing, but I cannot agree with his conclusions.

We know that God can heal, but if it is His will to heal all illnesses, why did Paul prescribe medicinal wine for Timothy's stomach ailment, and why did Timothy put up with "often infirmities?" (1 Tim. 5-23.)

Paul knew all about miraculous healing, but why did he not pray the "prayer of faith" for Trophimus and make him "whole" instead of leaving him sick at Miletop? (2 Tim. 4-20.)

How can we say that "wholeness" is always God's will when the N.T. affirms that God sends sickness as chastisement for certain sins? (1 Cor. 11-30). The Book of Common Prayer states — "Whatsoever your sickness is — know you certainly that it is God's visitation" (Service for Visitation of the sick).

The main cause of the law was death, and if the atonement removes all the effects of the curse, then why has every Christian, from the time of the apostles, died? Such an interpretation of the cross a sthism, makes the atonement a total failure.

Another popular fallacy is that Christ bore away our sicknesses (as well as our sins) when He died on the Cross, but Matthew 8-17, which is quoted in support of this theory, asserts the direct opposite. Matthew tells us when the prophecy of Isaiah was fulfilled, and states that Jesus bore humanity's sicknesses as He went around healing. Christ thus fulfilled this prediction in his life and not in his death.

Why then do Christians suffer sickness and death? Because we are still in Adam, and "as in Adam all die." We still suffer the effects of the fall, which is sickness, trouble, and death. Some of the effects of the fall may be mitigated by the sovereign will of God, but "wholeness" is a "healing hallucination," to use the words of Mr J. Oswald Sanders in his book—"Modern Heresies."

(Rev.) G. C. Bennett, Adelaide.

(Rev.) Reg. Clark, Green Valley, N.S.W.

Many baptisms in N.G.



Candidates awaiting confirmation at Bokabai carry candles symbols of new spiritual in Christ.

AFTER EIGHT to 10 years' instruction, over 400 men, women and children were baptised and confirmed recently at two remote New Guinea outstations—Togban and Bokabai in the Jini River area of the Western Highlands.

Canon Peter Robin, son of the late Bishop Robin, who is in charge to the Jini Mission district, prepared the candidates, who are the first Christians in these places.

Assistant Bishop Bevan Meredith flew into the area from his base at Madang, then walked for hours over what is some of the most rugged country imaginable, to take part in the ceremonies. He and Canon Robin were assisted by Rev. John Kirkham (chaplain to the Bishop of Norwich, U.K.), who's been in the diocese for three months. At Togban they were also helped by the Rev. Lancelot Sangetari, a Papuan pastor working in the area.

THE SUPERNATURAL

(From Page 3)

man's Producer. If this is a stark or novel way of showing up agnostic humanism in its shallowness, all I can say is that Isaac has asked for it.

The English word "supernatural" comes from Latin. Webster's Dictionary defines the adjective, "1. existing or occurring outside the normal experience or knowledge of man; caused by other than the known forces of nature; 2. attributed to hypothetical forces beyond nature; miraculous; divine."

Of the noun, "the supernatural," Webster says, a something supernatural, b. the intervention of supernatural forces in nature.

The meaning of words is modified by the context, and, especially in theology, words pressed into service had to develop meanings to cope with their application to a wider range of enriched conceptions and experiences. "Supernatural" appears to be such a word. It may be of significance that, as far as I know, the Greek language offers no such word as "hyperphysis."

The humanism of Greek thought, with its "Man the measure," and "Know thyself," is widely recognised. Starting from man and reasoning outward and upward leads to the question, "Can man by searching find out God?" Man's inability to do this may tend towards agnosticism or atheism with distaste or rejection of the supernatural.

While respecting reason there seems no need to suppose that reasoning outward from man is the only way. If God is not helpless, surely he can take the initiative and seek man. The Hebrew, religious view, and with it the Christian view, is not only that God can, but that indeed he does, seek man.

In response man can find God and live. "In him was life, and the life was the light of men," and "he that has the Son has life." The Christian faith holds that, among others, the incarnation and resurrection are acts of God intervening from outside the normal experience of man. This is what offends naturalistic thinkers like Isaacs and leads to ideational attempts to formulate a type of Christianity that will appeal to them.

But what appeals to the natural man does not satisfy the spiritual need of redemption in sinful man when awakened to the seriousness of sin, and his helplessness to help himself in any other way than trusting Christ. To me it seems certain that thinkers who debunk the supernatural, debunk also the gospel of redemption which rests securely in the acts of a living God eternally co-existent and mutually ensnared, three Persons with one purposeful activity ultimately summing up in eternity beyond the space-time limitations, the broken lights of man's imperfect earthly experience of God.

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Mainly About People

Archdeacon Stanley C. Moss, vicar of St. George's, Malvern (Melbourne) since 1961, has resigned to become full-time archdeacon of Melbourne.

Rev. Randall H. Deasey, vicar of St. Matthew's, Glenroy (Melbourne) since 1961, has been appointed archdeacon of Essendon.

Rev. Alexander C. H. Crigan, vicar of Holy Trinity, East Melbourne since 1961, has been appointed vicar of St. James', Mount Eliza from March 5.

The Archbishop of Melbourne ordained the following in All Saints, East St. Kilda on December 2 (deacons): Messrs Alwyn Lawrence Greenaway (St. John's, Toorak), Howard Jack Humphrey (St. Columba's, Hawthorn), Michael John Jobling (St. Andrew's, Brighton), James David Pilmer (All Saints, East St. Kilda), Philip Henry Salvin (St. John's Camberwell) (priests) Revs. Robert Douglas Holland (Christ Church, Darwin, N.T.), Roger Thomas Sharr (St. James', King Street, Sydney).

Rev. Ross McDonald, rector of Moss Vale (Sydney) 1968-69, has been appointed curate of St. Andrew's, Lane Cove from February 8.

Rev. Kevin Giles, curate of St. Clement's, Mosman (Sydney) since 1968, has been appointed curate of St. Michael's, Wollongong from February 8.

Rev. Warwick E. Letchford, curate of St. James', King St. Sydney since October last, has been appointed rector of Brighton (Tasmania) from February 1.

Rev. Anthony C. Cox, part-time assistant at St. Paul's, Kogarah (Sydney) since 1968, has resigned.

Rev. George W. Barrand, of the parish of St. Helen's, Lancs. (Liverpool) since 1966, has been appointed rector of Berrima-Moss Vale (Sydney) from February.

Rev. Canon Kenneth Cragg has been appointed assistant bishop in the Jerusalem archdiocese.

Professor Josef Hromádka, controversial Czech Protestant theologian and leader, died on December 26, in Prague, aged 80.

Bishop John Turks of Chelmsford has become the first English bishop to appoint a woman as chancellor of his diocese. Miss Sheila M. Cameron, who was called to the bar in 1957 and who in private life is married with two children, has been appointed.

Professor Richard P. C. Hanson, Professor of Theology at Nottingham University since 1964, has been elected Bishop of Clogher, Ireland.

Rev. James A. Sanders, curate of St. Paul's, Seaford (Sydney) since 1968, has been appointed rector of St. Aidan's, Annandale from January 31.

Rev. Graham Jefferys, curate of St. Michael's, Wollongong (Sydney) since 1968, has been appointed curate of St. Andrew's, Wahroonga.

Rev. Brian G. Higginbotham, with C.M.S. since 1963, has been appointed to the charge of St. Andrew's, Dundas (Sydney) from January 28.

Rev. Roy Buckingham who has been curate-in-charge of St. Paul's, Redfern (Sydney) since 1964, is to be inducted as rector on February 1.

The following appointments have been made in Brisbane diocese: (curacies) Revs. John L. Beiers, to St. Alban's, Auchterlougher; Michael L. Bennett to St. Stephen's, Coorparoo; Donald K. Campbell, from Coorparoo to All Saints; Booval; Maurice F. Collins to All Saints, Chermide; Gerald R. Greaves to St. James', Toowoomba; Ian N. Jorgensen to St. Luke's, Epping; Neville Hunter from St. Thomas', Toowoomba to St. Luke's, Toowoomba; Drew R. D. Nixon, to St. Peter's, Wynnum; Geoffrey O. Thomas from St. Andrew's, Indooroopilly, to St. James', Toowoomba; Bruce W. Winter to St. James', Toowoomba.

Rev. Victor N. Gilbert, vicar of St. Bartholomew's, Bardon (Brisbane) since 1962, has retired.

Rev. Clarence J. White, rector of St. Luke's, Rosewood (Brisbane) has resigned.

Rev. Geoffrey H. Williams, chaplain at the Church of England Grammar School, East Brisbane, since 1952, has been appointed as a residential canon of St. John's Cathedral, Brisbane, retaining his existing appointment.

Rev. Brian M. Porter of the staff of Trinity Grammar School, Kew (Melbourne), has been appointed to the staff of King's School, Parramatta (Sydney) from January.

Rev. A. Robert A. Freeman, rector of St. Mark's, Hurstville (Sydney), from 1960 until he resigned through ill health in 1969, died in Sydney on December 31, aged 53. He leaves a wife, Ruth, and a sister, Mrs. Helen Morton, wife of the Dean of Sydney.

Canon Hugh Montefiore, vicar of St. Mary's, Oxford, a converted Jew and a modernist theologian whose statement that Jesus may have been a homosexual earned a rebuke from the Archbishop of Canterbury in 1967, has been appointed suffragan-bishop of Kingston-on-Thames.

Bishop's son R.A.N. chief

REAR-ADMIRAL HUGH DAVID STEVENSON was appointed this month as Chief of the Naval Staff, the senior post for officers in the Royal Australian Navy. He is 51.

Born in Brisbane, he was educated at the Southport School and the R.A.N. College. He was a lieutenant in the R.A.N. when his father died in office as Bishop of Grafton in 1945. He has had a distinguished career both during World War II and since. His last seagoing appointment was as commanding officer of the Melbourne, 1964-65.

Carpentaria ordains an Aborigine

PATRICK BRISBANE, an Aborigine, was ordained deacon recently by the Bishop of Carpentaria, Bishop Eric Kawkey. He is the first of his race ordained in Australia for years.

David Elu and Ronald Beattie were also made deacons at the same service. So, too, was Ronald Wood, the first European born in the diocese to be ordained in the diocese, and Gayai Hankin, the first Torres Strait Islander to gain the licentiate in theology diploma of the Australian College of Theology.

hot line

Round-up of church press comment

SOUTHERN CROSS (Sydney) reports that Canada's General Synod had 260 members against our 210 but they had 18 women and 15 young people as observers. We had two women as members so we're not that far behind after all. Archbishop Loane says that the White Australia policy has helped to make Australians insular, self-contained, complacent and provincial. The Catholic Weekly tells of the first appointment of a Roman Catholic priest to the Presbyterian theological faculty of the University of Otago, N.Z.

Tasmania's Church News is taken to task for the editorial change of "Father Jones" to "Rev. J. Jones" or "Mr Jones." It says that Anglican clergy are more positively identified in this way. It also says that the change does not materially alter the sense. Poor editors! A reader in Adelaide Church Guardian is given prominence to say among other things: "I do not think that Series 2 is either more beautiful in itself than is the present Prayer Book nor that it is likely to speak more readily to Everyman."

A Church Times (London) editorial, looking at the beginning of the decade, says: "there is the ugly fact that dishonesty seems to be now more general than ever before, and that, in the sphere of elementary decency and self-restraint, permissiveness has now degenerated into licentiousness."

According to the English Churchman, Dr Harry Whitley, minister of St. Giles' Cathedral, Edinburgh (Church of Scotland), has forecast that within the next 10 years Scotland will receive independence from Britain or die as a nation. A correspondent to the Church of Ireland Gazette asks readers if they know that a brand new Ford Escort for the rector or curate could be obtained for only 900 books of trading stamps. The Gazette, by the way, is one of the best

Anglican newspapers and comes out weekly. Its layout puts many to shame.

The first 1970 editorial in the Church of England Newspaper (London) says that "the future does not belong to those who start where the churches are. Those who submerge themselves in ecclesiastical reform and lose themselves in the internal reorganisation of the church, will bury themselves."

ANOTHER THOMAS MOORE HERITAGE

WHEN THE ARCHBISHOP of Sydney dedicated the new church of St. Thomas, Moorebank on December 21, he referred to the many benefactions of Thomas Moore, one of the earliest colonists of Australia who settled in Moorebank and was responsible for the settlement of Liverpool.

Most of the \$60,000 cost of the new church came from sale of surplus parish property. It is stage one of a proposed parish development and seats 150 people which is adequate for normal services. Its smallness achieves intimacy in worship and

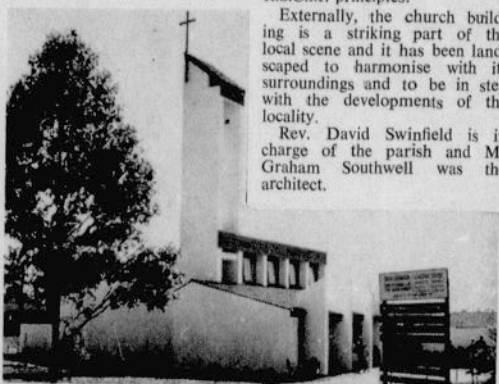
the position of choir, organ, pulpit and communion table is such that nobody will be remote from the physical centre of worship.

The narthex is a large entry area to which people will gravitate for conversation, the after-service cup of tea and to view displays, bookstall etc.

Music is a feature in the worship at St. Thomas' and a pipe organ built by Roger Pogson, costing \$6,300 has been installed and two choirs have been organised by the organist and choirmaster, Mr Alan Phillips, who will train them in R.S.C.M. principles.

Externally, the church building is a striking part of the local scene and it has been landscaped to harmonise with its surroundings and to be in step with the developments of the locality.

Rev. David Swinfield is in charge of the parish and Mr Graham Southwell was the architect.



The new church of St. Thomas, Moorebank, set in spacious, landscaped grounds. (Below) The Archbishop of Sydney enters the church after knocking for formal admission.



Jean Raddon for ACWC

MISS JEAN RADDON, who has spent 18 years with the Nepal Evangelistic Band, arrived back in Sydney in the first week of January and will take up work with Australian Women's Christian Conventions movement.

At a welcome home dinner party, Miss Raddon was welcomed by Rev. Ray Weir, chairman of the N.E.B. and she spoke of the vast changes in Nepal over recent years. Opportunities for preaching the gospel are on every hand and today, what was once a closed country to the gospel, has witnesses in the towns and villages from one end of the country to the other.

With Mrs Grace Collins, Miss Raddon left Australia soon after her arrival to visit the headquarters of the Bible Study Fellowship at Oakland, California. During 1970, the Bible Study Fellowship will be linked with the Australian Christian Women's Conventions in Australia and New Zealand.

The Conventions movement is providing a rapidly expanding Bible teaching ministry at depth and is reaching women in all walks of life. A.C.W.C. speakers, including Mrs Chambers, Miss Cook and Mrs Hulme-Moir have been used extensively in Conventions from Perth to Hobart to Bundaberg. Visits have also been made to New Zealand and some Asian countries. The many Bible classes established by the movement support many missionaries throughout the world.

VICAR (to father at Baptism): "Is it really wise to name your son Orson, Mr Cart?"

R. C. priest in Adelaide high school

REV. CHARLES Joyce, O.F.M., from the Albert Park Franciscan friary, South Australia, has been given special permission by Archbishop Beovich, of Adelaide, to wear secular dress and teach science at Findon High School.

A report in the "Catholic Weekly" says that he is generally known among the 50 teachers and 1,300 students as a Franciscan priest.

He said: "I hardly have time to eat a meat pie for lunch, as

the students are pressing me so much for talks and discussions on religious matters."

The atheist-agnostic group led by a teacher ask Father Charles to participate in lunch-time debates.

The Christian fellowship group frequently come up with problems of interpretation of the Bible.

Fellow teachers want to know more about the structure, attitudes and history of the church.

"The priest fits in very well once he has established himself as a teacher and as a man in the public service," Mr Joyce said.

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enclosing copies of references and details of church affiliation. Enquiries may be made by telephoning the Matron, 44-7026.

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